

strewn with the dead and dying who have perished in the attempt. History and experience has proven, with terrible emphasis, that it is not safe for young men of a parish to try and follow the example of their minister in the lawful use he may make of the ordinary beverage. Blondin did and could walk his rope with safety over the Niagara falls, but who dare follow him? Would it not be bitter mockery for him to cry to you, when half way across his rope, saying: "Follow me, do as I do," when he knew, and you knew, that to attempt that would be your death; that your head, though ten times as strong as his in its intellectual power, could not stand that giddy height? So neither can that brother whom you reproachfully call weak, though possessed of qualities of head and heart in no sense inferior to you, follow you in the moderate use of strong drink, and to say to him: "Do as I do, be as I am?" is a cruelty unsuspected in a gentle burden-bearing servant of the meek and lowly Jesus. Thoughtful young men are apt to lose confidence in, and lack sympathy with a minister whose example in his attitude to strong drink is not to them perfectly safe.

Understand me, I am not now going to read a homily to my brethren in the Dominion, as if I was some great one clothed with more than Episcopal authority, and to say to them what they must do and be in reference to strong drink; nay, my aim is simply a friendly talk about their unpledged condition as an indirect and powerful hindrance to temperance work. I respect them too highly, love them too sincerely, know them too well, to entertain anything else than confidence in their integrity of heart and purity of motive; and, therefore, all I do is to throw out hints for consideration, to see if it be possible for us to get on a common and safe platform, where we can give battle with effect to the common foe of our kindred, religion and household. Are there not enough souls lost; enough homes made waste; enough broken-hearted women and desolate children in the country; enough of the earnest labor of Christian men and women thrown away and of the Lord's treasure squandered? I put it to any minister's experience if an indirect influence is not often more potential for ill than shameless wickedness? In stirring up a chafe to greater activity in religious life and labor, who are the parties generally who present the greatest hindrances? Is it not the morally good and upright, whose ideas of a religious life consist in a correct, decent, well-ordered conduct from without, who cannot be got to a prayer-meeting to pray for themselves or others, or to engage in the real devotional work of private and domestic religion? These are the persons who, through their persistent indifference to a growth in grace, and by the power of their cold and correct life, chill the atmosphere of an awakening church, stand between it and the breath of the Holy Ghost, and retard the life and spiritual growth of the congregation. Speak to them; they do not mean or intend such an evil as that; but their attitude to the real work of the church brings it about. And so we feel in the attitude of the unpledged portion of the Christian ministry, a powerful hindrance to temperance work in those who do not mean it, but are laboring with us in every thing else for social and spiritual reform.

Scotland presents a singular illustration in point. No country has produced more divines for its population, and so many of them eminent for their pulpit power, literary and scholastic attainment; no country in the world where education is more generally diffused and where the Bible and catechism, and religious literature, is perused with more care, and where the gospel ministry is held in